

# The Megiddo Message

*Devoted to the Cause of Christ*

FASTING AND SELF-DENIAL

THE CHRISTIAN'S HOPE

"STAND STILL AND SEE THE SALVATION OF THE LORD"

THE KINGDOM OF GOD

WHAT HAVE YOU DONE TODAY?

MEDITATIONS ON THE WORD

ITEMS FROM OUR MAIL BAG

ONLY A FEW

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# THE MEGIDDO MESSAGE

DEVOTED TO THE CAUSE OF CHRIST

Percy J. Thatcher, Editor

January 30, 1954

## To aid your Bible study

**The Megiddo Message**—is published for the dissemination of Bible truth alone. It defends and ably demonstrates the infallibility, harmony, and Divine inspiration of the Bible. It enables you to give a reason for your faith, to answer the atheist, and to instruct your children correctly. If you are not already a subscriber, **THE MEGIDDO MESSAGE** will be sent to your home every two weeks for six months, absolutely free. Your name and address is all we ask. Subscribers, please send in the names of your friends who may be interested in reading this publication, for a free six months' trial subscription. No obligation on your part or theirs.

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THE Megiddo Mission is an independent organization. It is in no way affiliated with any other religious body. It was founded in the year 1880 by the late Rev. L. T. Nichols, and has been located at the present address in Rochester, N. Y., since 1904.

The word "Megiddo" is of Hebrew origin, its meaning being: True soldiers of God; God is in this place with a band of troops.

It is the firm belief of the Megiddo Mission that the second coming of Jesus Christ and the inauguration of His world-wide Kingdom is imminent. The Bible clearly declares that this event will be preceded by the coming of Elijah the Prophet to herald the glorious Day, to gather the saints, and raise the dead to be ready to meet the Lord when He comes.

Being convinced that these events are near at hand, the Megiddo Mission is earnestly endeavoring to prepare a people to be ready for the Lord's advent. Moral perfection besides purity of doctrine is a direct Biblical command. Among the members of the Megiddo Mission perfection of character is the goal. Invitations are always extended to whomsoever will to come and join us in this work, and partake of the "water of life freely."

## FASTING AND SELF-DENIAL

Scripture reading, Matthew 6.

**I**F WE AS CHRISTIANS live in the manner required in this Word of the Lord, we can rest assured that the protection of Almighty God is round about us. We need not be dismayed or fear to pass through any trial of life or any of the dark places through which we must go. If ruling and governing self, the natural instincts, our life will be happy and we can claim His promises.

We observe in the natural that the child which grows up having its own way and pampered in every whim and desire, is never satisfied. But the child which is brought up to practice self-control, will find it an aid through adult life. The reason there is so much selfishness in the world today, is that the majority are not disciplined or taught to practice self-restraint in childhood. In the Christian walk it brings happiness to give up our natural ways and thoughts, and follow in the footsteps of Jesus, who did only those things which pleased His Father; and it will bring us happiness through eternity if now we take up our cross and obey the mandates of the Living God.

The Christian life is one of self-denial, a renouncing of those things that are forbidden in the Word. We find also in the Divine Record that it was commonly a practice among God's people to proclaim a fast in times of trouble and perplexity. Moreover, it is a command of Almighty God, and is recorded again and again, that His people should fast and pray. A period of abstinence or a partial fast is a benefit both physically and spiritually.

Therefore we of the Megiddo Mission Church have appointed for our Self-Denial Week—which is only a partial fast—the interval beginning Sunday, February 7th through the 13th. During this time we will restrict our diet to three articles of common food. We abstain from all meats, fish, fowl and eggs; but we may choose from many varieties of vegetables and fruit, bread, butter and milk; so it cannot be termed a week of fasting, but rather of self-denial, that it may be an aid to controlling the appetite and the body in general. In the opinion of leading physicians, more sickness comes as the result of over-eating than otherwise. All need to learn to rule and govern self, and deem it no hardship.

In Matt. 6:16—18, Jesus gives explicit directions along this line. He says: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward." Previously He had been speaking of prayer, which always accompanies fasting, that they were not to pray to be seen of men; not but that there could be prayer if necessary in the street or in the synagogue, but not to be seen of men is the qualifying term.

"But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." We are not to make a show of fasting, but we need not deny that we fast. The point is, not to draw a long face over it and think it is a great hardship. Take it joyfully, and do not do it to be seen of men, but to the Lord only.

We shall mention a few instances in the Scriptures of special fasting. In Acts 10:30 we are told of Cornelius, a man who feared God with all his house. The Apostle Peter was informed through a vision from heaven that he was to go to Cesarea to the house of Cornelius, who was waiting for him, to instruct him in the way of truth. When he arrived, Cornelius welcomed him and told of his own experience in answer to prayer and fasting, saying: "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God."

He related further how that the angel directed him: "Send therefore to Joppa, and call hither . . . Peter . . . who, when he cometh, shall speak unto thee. Immediately therefore I sent unto thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." Cornelius was of a humble spirit and the Lord heard his prayer.

In Acts 13 we read that Barnabas and Saul (afterward called Paul) fasted and prayed. "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." That was under the Apostolic Commission. We have not now the direction of the Holy Spirit as had the Apostles, for that gift ceased with the end of the Apostolic Age, A. D. 70. We do have, however, the command that is applicable today, that we fast and pray.

We read in Acts 27 an interesting account of a time of peril and anxiety, in which fasting and prayer featured prominently. It was when the Apostle Paul was on board ship in the Mediterranean during one of the terrific storms which visit certain sections. His companion, Luke, described it graphically: "And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." Out on those raging waters they would be in dire trouble, and they lost hope. All hope was not gone, however, for the God of Heaven had a mighty work yet for Paul to do.

"But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm." He had admonished them before leaving that port, that due to the lateness of the season they were in danger of a perilous voyage. But he being a prisoner, on his way to Rome to appear before Cæsar, they did not deign to hearken to his advice. But he now imparted to them something to bring comfort in their distress: "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not,



Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island."

They had a distressing time, and some of the sailors attempted to escape from the ship; but Paul informed the officers and soldiers: "Except these abide in the ship, ye cannot be saved." So their means of escape was cut off. "And while the day was coming on, Paul besought them all to take meat, saying, This is the fourteenth day that ye have tarried and continued fasting, having taken nothing." That was quite a long fast. They had only time to snatch a bite; not to take nourishment properly because of the intensity of the tempest. Dr. Moffatt's translation is better and plainer on this point: "Just before day-break Paul begged them all to take some food. 'For fourteen days,' he said, 'you have been on the watch all the time, without a proper meal.'" This is a good rendering. The men had been under a nervous strain and had not taken proper nourishment; but not that they had been fourteen days without eating anything. They were exposed to the elements, and it was hard work, a trying time, to keep the vessel from being wrecked. There was no time to eat a proper meal; they had been fasting. One can fast without totally abstaining from food. Also one is fasting, if really hungry, when abstaining from some particular food that he may gain strength to overcome the evils of his nature; or because of some great calamity that may be averted by fasting and prayer.

Paul now said: "Wherefore I pray you to take some meat; for this is for your health: for there shall not a hair fall from the head of any of you." His brave stand reassured them. "And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all: and when he had broken it, he began to eat." He gave thanks before them all, and his calmness had its effect. He knew they had fasted sufficiently long; it was now time to take some food. "Then were they all of good cheer, and they also took some meat [food]. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea." It was necessary to cast it out, for there was danger if they did not lighten the vessel.

"And when it was day they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship." But in the attempt the ship was broken to pieces. Some swam to shore, "and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land." This is another example of how by fasting and prayer help and aid was sought to overcome the evils and dangers by which they were surrounded, and their petitions were heard.

The Almighty God has promised that His angels shall have a protecting care over every one who will hate evil, those who are trying to put away the evil from their being. He has never failed in one instance. God is not responsible for those who are determined to have their own way; He is not to blame for their wicked deeds. But in all recorded history there is no instance where He failed to have a protecting care over every one who would listen to and obey His Word. He, knowing and discerning the hearts of men, can determine who is worthy of being spared; therefore we can rest assured that He will never permit a righteous one to be destroyed until he has had time and opportunity to make his calling and election

sure. God does not take away man's free moral agency, but extends the loving invitation: "Choose you this day whom ye will serve." Thus His plan is to allow each of us individually to make our own choice.

We shall now read some opportune admonitions from that wonderful 6th chapter of Second Corinthians. The Apostle urges: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." Ah, we are workers together with Him! How different to the popular belief that Christ does the work for us! No, we must rule and govern self in order to be workers together with Him. That is our task. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." How many of us deeply realize that now is the accepted time, now is the time to work, *now* is the only time we have.

What must be our special care? "Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes"—how thankful we can be that we do not have literal stripes, as those of olden times had!—"in imprisonments"—the only prison we were ever in was the prison house of darkness (Isa. 42: 7), and we have been mercifully delivered from it. Paul was in both the prison house of darkness and the literal prison—"in tumults, in labors, in watchings, in fastings."

Paul had many trials, many more than we in this age have to pass through; he was in fastings, too—"by pureness, by knowledge, by longsuffering, by kindness"—how we must practice these lovely virtues!—"by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left... as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." Trials came to Paul, yet he always rejoiced in the truth. In the midst of trials we, too, can rejoice because we have a Mighty God who is able to deliver. The rejoicing transcends the sorrow. We have trials to pass through, but we can rejoice in hope of that better Day, that grand and wonderful era to dawn on this world. But in order to share in its glories and blessings, we must now be rich in good works.

In II. Cor. 10: 4, 5 Paul tells us further, that every thought must be brought into subjection to the obedience of Christ. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." We cannot hold on to one of our carnal thoughts; they must, every one, be brought into obedience to Christ. Our natural inclinations are directly opposed to the law of Christ, and, as the Apostle said in Romans 8: 7, "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The only way, then, is to become made over, to realize how little we are, that naturally we do not occupy a very large space. We must become fools for Christ's sake; must come to this Divine Record and be subject to it in everything, as He has commanded.

If we have any spiritual wisdom whatever we will cast away all our own ways and notions, and come with our minds a blank, as it were, and begin to inscribe thereon just what the Lord has said. He commands us to write these precepts upon the table of our heart. What we cannot find in this Holy Word we will not write. Now in this

matter of fasting or self-denial, we find that the Lord says we must fast to Him and not to ourselves; that is, as *we* see fit. Let us read in Isaiah 58, beginning with verse 3. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" What is the trouble? The Lord answers: "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness." There is no use to fast if indulging in strife and debate, for the Lord will not hear your prayer. "Ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?"

No, it is all flesh. A man who feels right about the matter will do better and will fast to some purpose. If he fasts to the Lord he will have a joyful countenance. If he has not a joyful countenance and does not fast for the purpose of doing better service for the Lord, if he has not more zeal over the fasting than over something of the flesh, his fasting is of no use. When we fast we must not be of a sad countenance, but rejoice. This is a command from the Father and from His beloved Son. Jesus sent back a message from heaven to John on Patmos, as we find in Rev. 1:3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Would Jesus have caused that to be written if we were not to pay attention to it?

Not only that, but He said in chapter 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." They are the only ones who have a right to pass through the pearly gates and walk the golden streets of the grand City of God. He says there is no way of getting in but by keeping His commandments. Would you not like to pass the pearly gates into the City of God and pluck the fruit of the tree of life forevermore? Then you must fast and pray, as Jesus tells us. There would be as much likelihood of a person getting into the Kingdom of God without praying as without fasting.

Jesus said, "My sheep hear my voice, and they follow me," and "Ye are my friends, if ye do whatsoever I command you" (John 10:27; 15:14). One of His commands, which is plain and unmistakable, is that His people must fast and pray; for there are certain besetments that require drastic measures. "Howbeit this kind goeth not out but by prayer and fasting." Do you not know that fasting is beneficial to you physically, as well as spiritually? God commands us to do nothing but that which is for our good. He will not bring something upon us that will harm us, for "all things work together for good to them that love God" (Rom. 8:28). Therefore in sincerity and truth come to the Bible and do what it commands. You are the one who shall reap the benefit, for it will give you a right to enter in and partake of the glories of God's eternal Kingdom. Would you not love to enter that beautiful City of God where we shall never die? In order to obtain such a privilege, we must fast and pray, said Jesus.

Turn to Matt. 9:14, 15, "Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Our Bridegroom is now gone to the Fa-

ther's right hand and we cannot hear His loving voice declaring to us His parables. In that day they did not have to "search the Scriptures" as we have, but they had simply to inquire of Him. And He said they should fast and pray when He was gone from them, lest they should fall into temptation. We must take up our cross and deny ourself, in order to fast; it is no denial when we do not eat if not hungry. Real fasting is self-denial, and there is self-denial in keeping every commandment. We must fast and pray in order to learn to execute true judgment.

We must mourn for our sins. If we do not, the time is coming when we shall weep bitterly because we cannot join with our Master. And why can we not join Him? It is because we are not all with one mouth glorifying God. When He comes, all who cross the threshold into that grand City will glorify their Father in heaven. We must not only fast, but rejoice in it; not only pray, but rejoice in it for the good it will do us. May these words sink deep into each heart, so you will believe the word of the Lord and make your decision as to which you will follow, God or self. Come to this Book and do just what it tells you, then you will have an assurance that you shall enter that glorious City so soon to come. Amen.

## THE CHRISTIAN'S HOPE

**A**N ACHIEVEMENT of any kind depends upon that forward look or anticipation of accomplishing the desired result; and hope has the power to sway men to great achievements. The promise and hope of gaining eternal life is one of the most comforting and powerful incentives to the Christian down through the ages.

The Apostle affirms: "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? (Rom. 8:28). He also tells us to seize the hope set before us, anchoring the soul to it both sure and steadfast (Heb. 6:19). Before the eyes of our understanding were enlightened by God's Word we were without Christ, "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Truly, what a sad condition in which to be! And we should now say, with the Apostle Peter, that the time past of our life should suffice us to have wrought the will of the Gentiles, when we walked according to the course of this world and the desires of our natural mind.

In order to have that hope of eternal life, God has laid down certain conditions with which we must comply: which are to read, understand, and keep His commandments. The Revelator tells us (22:14), "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

We all enjoy our temporal homes, with all our conveniences and comforts, and will work hard to obtain them, but we cannot have them for long, because this life is so short, it will not last. How much more should we be interested in gaining an eternal home where there shall be no more sorrow, sickness or death; nothing to mar our happiness!

In order to gain that blissful state, we must first gain a knowledge of God's Word, become one with Him mentally; and, second, we must live out the Word in our daily life, forming a character worthy of His approval, which is to become one with Him morally, before we can gain salvation. We must give up our natural ways and thoughts



and become armed with the mind of Christ. We must come out from this wicked world, as we are told by the Apostle Paul in II. Cor. 6: 17, 18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." In First John 3: 3 we read, "Every man that hath this hope in him purifieth himself, even as he is pure."

Perfection of character is not attained all at once, but step by step, a continual pressing forward, as did Paul; for he said in Phil. 3: 13, 14, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Jesus, also, endured the cross by looking forward to the joy set before Him; and we should follow these worthy examples.

God has not promised that the way shall be all roses and flowery beds of ease; but we need trials and tests to perfect our character. Paul gave the formula, in Romans 5: 3, 4, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope."

One of the greatest virtues is courage, which we truly need in order to carry out and keep inviolate every commandment and bring our character up to God's standard. That we may do this, we must have our mind constantly renewed in Truth. We must "hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3: 6). We truly can rejoice in the hope of being made free from sin, and can count our afflictions light, as Paul did his. Can we not rejoice at all times in the hope of having our mortal bodies changed to immortal beings and be made like unto the angels; able to mount up with power as eagles, to run and not be weary, and to walk and not faint?

God has given us so many precious promises, and will fulfill them if we will but do on our part. The reward will be so exceedingly great for the overcomers. One precious promise we read in Rev. 3: 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." And another is in I. Pet. 5: 4, "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This crown is not such a one as was worn by Queen Elizabeth II on Coronation Day, the Imperial State crown, which contains more than 2000 diamonds, besides pearls, sapphires, emeralds and rubies, which she could wear for only such a short time. Few mortals have the privilege of wearing such a crown as was placed upon her head; but each faithful one shall receive an incorruptible crown of life and glory which will glow and glisten through all eternity. We shall then be one with God physically.

"Hope is an anchor to keep us  
Holding both steadfast and sure;  
Hope brings a wonderful cleansing  
By His truth making us pure.  
Publishing hope of His coming,  
How my heart thrills at His Word!  
Oh, to be watching and waiting,  
Ready to welcome the Lord!"

Sin is the serpent that stings to death.

A literal serpent causes us to run now, but a spiritual serpent is a thousand times worse.

## "STAND STILL AND SEE THE SALVATION OF THE LORD"

THIS command given by Moses to the Children of Israel as they crowded the shores of the Red Sea, with all hope gone, fully expecting to be destroyed by the enraged Pharaoh's pursuing hosts, and the great deliverance wrought by the power of God as He caused the billows of the sea to part, is all familiar history.

But though the ages have rolled on, the God that lived in Moses' time is just the same today! And still that command with its comforting promise of salvation remains sure and steadfast unto us upon whom the ends of the ages are come.

We stand today before the Red Sea of our individual lives; the waves of our own desires and ways beat threateningly against us; at times the billows of discouragement seem nearly to overwhelm us, and it seems to our blinded hearts there is no way out—the hosts of darkness are behind us—the land from which we have fled. But will we be so foolish as to cry out against God that the way is too hard for us, and having again and again pitted our frail strength against the surges of sin, do we feel our case is hopeless? God forbid! The command rings out to each of us in strong and unmistakable language: "Stand still, and see the salvation of the Lord."

Do we mistake this order as a command for idleness, a laying down of our armor, a relaxing of the tension? Nay verily, it calls for a tightening of the reins, a firmer buckling on of the shield of faith, and an overwhelming desire for Truth and righteousness!

Yes, "Stand still!" and until we do just that, the waves of sin will never part to let us pass through that mighty barrier of Self to the promised rest and safety of Canaan's shore. When we *stand still* in the sense God means, we will no longer attempt to guide ourselves, but will humbly follow where we ourselves cannot see the way. We will no longer speak our own words—even our own thoughts must be silenced till we no longer heed their promptings to lead us into by-and-forbidden paths; in short, every rebellious and sinful inclination must be subdued and brought into subjection to the obedience of Christ. Herein lies the supreme test of our faith and endurance to silence completely the loud demands of the old carnal nature with its legion of evils that plague or beset our pathway, and ever hold ourselves in an attitude to be ready to obey God's orders. The better part of our nature must arise and say with decision and authority to our lower nature which clamors for supremacy, "Be still! I will no longer be dictated to by you!"

David expressed it thus: "Stand in awe and sin not. Commune with your own heart upon your bed, and be still." There must be that inward silence reigning within our own heart before we are capable of hearing and keeping the whole law of God with all our mind, might and strength. To *stand still* when every nerve and muscle is keyed for action, to refrain from doing the things that we would, to smile when we would sigh, to remain silent when we would speak, to go in direct opposition to the dictation of our own will, is the task before us. When this is accomplished, then, and only then, shall the "sea" begin to calm about us and a radiant path of hope will part the troubled waters of our soul and we shall be able to see God's hand leading us through!

We have first to do on our part, *stand still*, and then God will do for us what we cannot do, and will show us His salvation!

## The Kingdom of God

"THE KINGDOM OF GOD" is a most important subject, dealing as it does with the destiny of the earth and of man's future relation to it.

An investigation of this wonderful subject reveals that at all times and in all His doings God has a purpose, and known unto Him are all His works from the beginning (Acts 15:18). In allowing mankind unlimited latitude in the exercise of his free-moral-agency, it might appear that a certain element of chance had entered into the development of God's mighty Plan. Not so; things do not just happen but are planned, and with the utmost exactness of wisdom are adapted to the accomplishment of a well-known end. And that glorious purpose is beautifully expressed by the Almighty in Num. 14:21, "As truly as I live, all the earth shall be filled with the glory of the Lord."

By coupling with this scripture Isa. 46:13 we find that God calls Israel His glory. Not the natural Israelites or Jews, however, for we are told by the Apostle Paul in Rom. 9:6-8 that "they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." In Rom. 2:11 Paul had already stated that "there is no respect of persons with God," and in vs. 28, 29 he clearly defined the Jew of whom the Almighty takes notice: "For he is not a Jew, which is one outwardly . . . but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." These Jews are the "true soldiers of God," the twelve tribes of spiritual Israel, the rulers, redeemed "out of every kindred, and tongue, and people, and nation," who, together with the subjects, shall comprise the glorious Kingdom of God upon the earth; that Kingdom of which Moses prophesied, of which the Psalmist and the Seers of old sang.

Seeing the subject of the Kingdom of God is given such prominence in the Sacred Writings, is it not logical to conclude that an understanding of it and a firm belief in all that God has revealed concerning it is of vital importance and essential to salvation?

The Kingdom of God was the theme of Jesus' public ministry for three years, for we read in Matt. 9:35 that "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." In Luke 4:43 we are told that Jesus was sent to "preach the kingdom of God," and in chapter 8:1 that "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him." We may know that God would never have sent His Son, nor would Jesus have sent the Apostles, to make paramount for three years an unimportant subject. If this subject was of enough consequence for God to send His Son to preach it everywhere, do you think it of less importance to be understood and believed today than it was in the days of Jesus?

There are teachers in our day who claim to preach the gospel, but instead of proclaiming, as did Jesus and the Apostles, the "glad tidings of the kingdom," they have instituted the "mourner's bench," the "sawdust trail," or other such means to secure "converts," and promise

instant salvation through the vicarious death of Jesus, purporting this to be the gospel Jesus and the Apostles proclaimed. But no; the gospel was preached for three years prior to the crucifixion of Jesus, thus showing that it did not relate to His death on the Roman cross, which was as yet an unaccomplished fact. His literal death to atone for sin constituted no element of the gospel preached by them, for they did not understand that their Master must suffer; therefore we may conclude that there is something radically wrong with the "gospel" of modern times.

In his *Outline of History*, Mr. H. G. Wells expressively notes the contrast between the vapidness of the present-day teachings and the striking emphasis stressed by Jesus and His Apostles upon this subject, and draws the conclusion that Jesus would not recognize as Christian the churches which profess to bear His name. We quote: "Remarkable is the enormous prominence given by Jesus to the teaching of what he called the Kingdom of Heaven, and its comparative insignificance in the procedure and teaching of most of the Christian churches. The doctrine of the Kingdom of Heaven, which was the main teaching of Jesus, and which plays so small a part in the Christian creeds, is certainly one of the most revolutionary doctrines that ever stirred and changed human thought. It is small wonder if the world of that time failed to grasp its full significance, and recoiled in dismay from even a half apprehension of its tremendous challenges to the established habits and institutions of mankind. It is small wonder if the hesitating convert and disciple presently went back to the old familiar ideas of temple and altar, of fierce diety and propitiatory observance, of consecrated priest and magic blessing, and—these things being attended to—reverted then to the dear old habitual life of hates and profits and competition and pride. For the doctrine of the Kingdom of Heaven, as Jesus seems to have preached it, was no less than a bold and uncompromising demand for a complete change and cleansing of the life of our struggling race, an utter cleansing, without and within." It was indeed, and as the historian said further, to take Jesus "seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness." He then adds: "Is it any wonder that to this day this Galilean is too much for our small hearts?"

This doctrine of the Kingdom will expand our hearts and enlarge our lives. Jesus said in Matt. 6:33, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." This shows that the Kingdom of God is not something already in our possession, but that it must be sought for by a righteous life. Nor does this Kingdom belong to everybody; it was never promised to the world at large, but only to those who make it *first* in their seeking. Jesus said in Luke 12:32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Seeing it is something to be given to His "little flock," we ask: What is the Kingdom of God? We are told by some that it is the Church; by others that it is a state of grace or a reign of Christ in the heart. But let us see what God says, for apart from this Word we have no knowledge. It is profitable for us to refresh our memory on this wonderful



subject, for we cannot think or speak too often of the Kingdom and what we must do to become worthy of its blessings.

We read in Psalm 145: 10—13, "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Why is this Kingdom of such glorious majesty? Because, as the next verse says: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." We see that when this glorious Kingdom is established, it shall never pass away.

We take the position that one blessed truth from which the world has been turned away is that God will one day establish a Kingdom of peace and joy on the earth. They have been turned away to the fable that mankind goes to heaven at death, and that the only Kingdom God will ever have is in men's hearts, or that it is the Church. They quote Luke 17: 21 and say: "Why are you looking for the Kingdom to come? Did not Jesus say, 'The kingdom of God is within you'? It is right in our hearts." By reading what Jesus really did say, we can see how little people use their reason when it comes to Bible subjects. Beginning at verse 20 we read: "And when he was demanded of the Pharisees, when the kingdom of God should come"—remember that it was the wicked Pharisees, those in opposition to God, who were demanding an answer as to when the Kingdom of God should come. So He answered them: "The kingdom of God cometh not with observation [or outward show—that which was so dear to the heart of the Pharisee]: neither shall they say Lo here! or, lo there! for, behold, the kingdom of God is within you." This is the rendering in the King James Version; but look in the margin of your Bible and see how much plainer it is made from the original. It says, "among you." The word "kingdom" has for its definitions, "a king, His Royal Majesty." It can represent either the kingdom or the king. Jesus, the future King of God's Kingdom, was among them and they knew Him not but were soon to crucify Him; and that is all He meant to tell them. We read on in vs. 22, 24: "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. . . . For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so also shall the Son of man be in his day."

He teaches here that His Kingdom is to be established publicly, visibly, not in the heart. And instead of the Church being the Kingdom and that it will eventually convert the world, Jesus told them in v. 26: "As it was in the days of Noah, so shall it be also in the days of the Son of man." The world cannot be converted by human instrumentality, but instead will grow worse and worse, as we see being fulfilled before our eyes. Hence we can plainly perceive that the Kingdom of God is not in the hearts of men, neither is it the Church.

A kingdom presupposes territory, laws, rulers, and subjects; all of which are provided for in God's glorious Plan. God once had a kingdom on the earth, as we read in I. Chron. 28: 5 and II. Chron. 13: 8, and it was a real, tangible, literal kingdom. This kingdom was overturned because of wickedness, and Christ—the one "whose right it is to reign"—will restore it at His second coming. He did not set it up at His first coming, but it is to be at His second coming: "To them that look for him shall he appear the second time without sin unto salvation" (Heb. 9: 28). We are told in Acts 3: 19—21, "Repent ye there-

fore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ . . . whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets." There was a great work to be accomplished before His return: the gospel of the Kingdom was to be proclaimed to the Gentiles. In Acts 15: 12—17 we read how that miracles and wonders were wrought among the Gentiles, that it was God's purpose first to visit them and to take out from them a people for His name. "As it is written. After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Can we not feel to thank God with all our heart today that down in these closing years of Gentile times the shadows of the evening are stretched out and we are given the opportunity to become one of this chosen people?

But where is this wonderful Kingdom to be? In Matt. 5: 5 we are told its location: "Blessed are the meek: for they shall inherit the earth." It shall be established on the earth. "Thy Kingdom come. Thy will be done in earth, as it is in heaven," says the Lord's Prayer. In Ps. 2: 8 and 72: 8 we read how extensive this Kingdom is to be: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. . . . He shall have dominion also from sea to sea, and from the river unto the ends of the earth." You see it is to be on the earth, not in heaven: and it will not be over just a portion of it, but will take in the entire earth. We read in Dan. 7: 27 that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." It is *under* the whole heaven—not in the sky.

In Matt. 5: 35 we read that Jerusalem is the city of the great King: in Zech. 2: 12 that he "shall choose Jerusalem again"; in Isa. 33: 20 that "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down." The disciples understood this plainly, also that their Master was born for the purpose of being King, and they hoped the time was then ripe for its fulfillment. We read in Luke 19: 11—13 that "he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." They supposed He would then begin the momentous work of establishing His Kingdom, or, as one said after the Crucifixion, "We trusted that it had been he which should have redeemed Israel." Did Jesus tell them they were carnal-minded to entertain such a thought? No, He not only corrected their mistaken idea as to the time but also revealed that the Kingdom should be restored upon His return from heaven to perform the work in person. He knew He was the King prophesied of by Jer. 23: 5; Isa. 9: 6, 7; Jer. 33: 14—16; Zech. 14: 9, and many others, therefore He said to them: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

In Matt. 25: 19 we read: "After a long time the Lord of those servants cometh and reckoneth with them." During this "long time" that He is in the "far country," there comes a falling away from the truth which ushers in the



dark night of the Apostasy and which is reflected in the condition of the world at large, for Mr. Wells states that not only was it miserable but that during those "dark ages" the world "collapsed into a sea of misery." But, thank God, there was to be a "midnight cry" sounded and a people awakened from stupefaction; God would finish taking out the number to be rulers with Christ, or, as James 2: 5 tells us, "heirs of the kingdom which he hath promised to them that love him." Paul terms them "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be glorified together" (Rom. 8: 17); and in II. Tim. 2: 12 he says: "If we suffer, we shall also reign with him."

Why are we so interested in this subject? Because the Bridegroom is soon to return from the "far country" to claim His bride, and we must hasten to be ready. There should be among us a mood of anticipation, a spirit of expectancy, and it should brace our hearts for the battle of life and enable us to overcome any obstacle. Jesus promised: "To him that overcometh will I grant to sit with me in my throne. . . . And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them. . . ." (Rev. 3: 21; 2: 26, 27). The overcomers with Christ are the rulers, and the nations the subjects of the Kingdom. In chapter 5: 10 the song of the redeemed is given: "Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth."

Then shall Rev. 11: 15 be fulfilled: "The kingdoms of this world are become the Kingdom of our Lord, and of his Christ; and he shall reign forever and ever."

## WHAT HAVE YOU DONE TODAY?

**EVERY** day!  
In those two words lies the secret of great attainment. It's not what we do once, with all our hearts and with every ounce of strength, that counts, so much as the things we've been doing every day, whether we felt like it or not.

Every day! Therein is mastery.

Every day! That is the road to perfection. Anybody who can do anything well owes that poise and finish to the slow efforts of every day.

Young people do not realize the tremendous cumulative power that lies in time. An enormous efficiency could be built up if we would only use every day a certain amount of time. Almost everybody wastes enough hours in ten years to get a doctor's degree in any university.

Every day! The universe is constructed on routine. The sun rises every day, the stars revolve, the seasons come and go by schedule; our hearts beat and our lungs fill and empty as regularly as the clock ticks.

And in character every day means even more than anywhere else. The most honest man is the man who has been honest every day; the most virtuous woman is she who has behind her present virtue, the foundation of a whole life full of virtuous thoughts and deeds; the happiest person is the one who has long practiced being happy, and that soul is coolest and surest in a crisis who every day has schooled himself in self-mastery.

No force is so great in any man as the stored-up power of what he has been doing every day.

What have you done today? Have you put anger, wrath, malice, envy, far away? And what about pride?

What have you done today? Have you conquered that green-eyed monster jealousy, and have you watched for deceit, and have you given that soft answer which turneth away wrath? Be bold in what you stand for, but careful what you fall for.

The following article from the daily paper holds a message for everybody, everywhere, and every day. It is entitled, "Words to Live By."

*"Just for today I will try to live through this day only, and not tackle my whole life problem at once. I can do something for 12 hours that would appall me if I felt that I had to keep it up for a lifetime.*

*"Just for today I will be happy. This assumes to be true what Abraham Lincoln said, that, 'Most folks are as happy as they make up their minds to be.'*

*"Just for today I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought and concentration.*

*"Just for today I will adjust myself to what is, and not try to adjust everything to my own desires. . . .*

*"Just for today I will exercise my soul in three ways: I will do somebody a good turn and not get found out. I will do at least two things I don't want to do—just for exercise. . . .*

*"Just for today I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously. . . ."*

*If we improve and regulate self we will find we have a lifetime job; but great will be the pay.*

"Ponder you the question well, check the deeds of ev'ry day with the standard of the Word; with the Truth, the Light, the Way. When you're called account to give, and the books are opened wide, with your record written there, will your soul be satisfied? Your deeds are recorded ev'ry moment. Can you face that record today? Your deeds are recorded ev'ry moment. Can you face the record as it stands?"

## OBITUARY

VERONICA MYERS

After an illness of several months, Sister Veronica Myers, of West Fairview, Pa., fell asleep in death Jan. 9, 1954. She was born November 8, 1895, in the town of Marysville, Pa. She was married December 25, 1917, to John H. Myers, with whom she lived happily to the day of her death. Besides her husband, she is survived by a sister, Mrs. Mary Miller, and several nieces and nephews.

In the year 1924 Sister Myers became acquainted with the Megiddo Mission, and has accompanied her husband on a number of trips to the Mission Home in Rochester. Her last visit was in April, 1953. In her recent illness she bore her affliction and suffering with fortitude.

Funeral services were conducted by Brother K. E. Flowerday of Rochester, at the Deckard Funeral Home in Marysville, Pa. Interment was at Chestnut Grove Cemetery.

We extend our heartfelt sympathy to those who mourn, while looking forward with joyful anticipation to that coming Day when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"God's way is the best way,  
God's way is the right way;  
I'll trust in Him always,  
He knoweth the best."

## Meditations on the Word

MEMORY VERSE: Philippians 1: 21, "For to me to live is Christ, and to die is gain."

To get the import of what Paul was saying here, we should read the three following verses: "But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you."

To understand the logic of Paul's attitude toward life we need only to make a casual survey of the precarious existence he was leading. The Epistle to the Philippians was written from Rome. To the best of our knowledge his life ended during his imprisonment there, hence at the time of writing the great part of his trials were behind him and he could speak from actual experience.

Paul lists, in II. Corinthians 11, some of his tribulations, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

From the foregoing it is clear why Paul could say that to him to live was Christ, or God's purpose, but to die would be gain. Confident that his moral work was finished, death would provide release from the hazardous life he was leading; as there is no consciousness in death, to him the next moment would be Resurrection Morning.

From the way Phil. 1: 23 is rendered in the King James Version, people often get the wrong idea. They believe Paul expected to go at once to be with Jesus. But in II. Tim. 4: 8 Paul showed this was not his hope: "Henceforth there is *laid up* for me a crown of righteousness, which the Lord, the righteous judge, shall give me at *that day*: and not to me only, but unto all them also that love *his appearing*." It was the return of Christ which Paul longed for, and that is the very meaning of the Greek word *analuō*, here rendered "depart." In Luke 12: 36 the same original word is translated "return." Wilson, in the Emphatic Diaglott, renders Phil. 1: 23, "I am indeed, hard pressed by two things; I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred."

Again let us study Paul's statement, "For to me to live is Christ," from the angle that his acquaintance with Christ and the life that He stood for, provided him with an ideal, something to live for. From that time he had a pattern for life.

And though eighteen centuries separate Paul from us, yet "through the years the men and women who have enriched the world and life have been those who have claimed Christ as their ideal and brought all their aims and ends and purposes under allegiance to Him. The quality of what they did and what they were was in direct proportion to the height and grandeur of their inner ideal."

But, someone may ask: How does this thing work?

What evidence of change could one expect to see in an individual who professes sincerely, "For to me to live is Christ"?

Let us consider for a moment this young man Saul, the product of the most outstanding theological school of his day, "with a brilliant academic career to his credit, with all his tutored talents and canny intellect poised for action," as he ventured into the arena of life imbued with a frenzy to become great. He saw his opportunity by becoming the self-appointed investigator to seek out and destroy an aggressive little sect called Christians. To the Jews he seemed like the man of the hour, and with reckless abandon he poured out his stinging wrath upon the followers of Christ who were in Jerusalem.

As the result of the persecution, the little band scattered temporarily. But Saul's anger flared anew when he learned the sect was breaking out in certain parts of Judea and Samaria and among the cities of the north. So at the head of his band of frenzied man-hunters he strode along the Damascus Road at noonday, when suddenly he was struck down by a light shining above the brightness of the sun, and heard a voice saying, "Why do you persecute me?"

"Like the effect of a staggering revelation, Saul saw that in God's order he did not count, and that under the tyranny of selfish honor his was merely a cheap reputation that would not stand the proof of time or thought. Out of this maelstrom of conflicting aims and thoughts and passions, this Jew, whose standard had been 'For me to live is *Saul*,' became Paul," the Apostle to the Gentiles.

"For to me to live is *Christ*," reveals a pattern for right living. Jesus already had shown the design. Speaking for Himself He said, "The Father hath not left me alone; for I do always those things that please him" (John 8: 29). His life was so completely ordered by the will of His Father that no place was left in it for self-aggrandizement.

Peter also projects Christ as a pattern: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I. Pet. 2: 21).

Jesus' life of self-sacrifice began when at the age of twelve years he returned home with his parents. He was so advanced in knowledge that he was able to confound the doctors of the Law in the temple at Jerusalem. He felt the time had come for him to begin his life's mission. But when reproved by his mother for staying behind, He meekly surrendered and returned home and was content to remain in the background for eighteen years.

Another segment of the pattern was revealed when He placed Christian relationship above blood ties. Jesus was in a house discoursing to a group of people assembled there. When word was relayed to Him that His mother and brethren were without desiring to speak with Him, He looked around upon those who sat about Him, and said: "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3: 34, 35).

Jesus displayed a significant part of the pattern when to Pilate's query, "Art thou a King, then?", He answered in the affirmative. In this instance His life hung in the balance, yet He had the courage to testify to the truth. And preceding Christ's death on the Roman cross, His was a whole life of self-sacrifice and complete resignation to the will of the Father.

"For me to live is Christ," means that our life is "genuine only as it is devoted to, shaped after, vitalized by, and spent in communion with Christ."



## ITEMS FROM OUR MAIL BAG

A brother at London, Ont., Can., sends renewal and kind thoughts.

"Dear Megiddo Mission: . . . First I wish to thank you for all the lesson leaflets, the nice card, everything you have sent me. I am very much taken up with the MESSAGE. I have received more enlightenment from it than anything I have ever read other than the Bible. I do look forward to its coming; I read it over many times. I talk it and read it to my wife and family. . . .

"I was away last fall when some of you gentlemen called here. . . . I thank you for coming, anyway. One thing I want to mention is 'What We Believe' in the MESSAGE. I do enjoy reading it. . . . Wishing you all every good, health and happiness. (Our new year doesn't come until springtime.) Yours, B— C—."

This kind letter, with renewal, is from a sister at Annandale, P. E. Island.

"Dear Sister in Christ: . . . I am sending my subscription. Maybe the time will come when I can send more. . . . We are severely tested; pray for us. The MESSAGE is a wonderful paper. The reading, 'What We Believe,' is very helpful; I miss it when it is not in print. Maybe in the near future I can send for your other books. I have all my papers you sent me; I hope to read them once more. I wish I was near the Mission. . . . God bless you all. I remain your grateful friend, E— J. H—."

An excellent letter is from a sister at South Amboy, N. J.

"Dear Sister: Indeed our hearts should swell with praise and thanksgiving for such a glorious light as is ours if we but continue steadfastly in the Truth. When I see the people round about me hustling and bustling to gratify every whim of the flesh at this time of the year, it reminds me of the saying in Eccl. 6:7, 'All the labor of man is for his mouth, and yet the appetite is not filled.' I am so happy to know the plan of salvation that I am determined to work harder than ever over self and be made over completely to the high standard set by our God for every true believer. . . . May we all who have been called so live that perchance some soul around us might be persuaded to serve the Lord. Yours in the true Faith, L— M. K—."

From a sister at Fruitland, Ont., Can., is an expression of gratitude.

"Dear Sister: . . . Yes, how thankful we should be the Truth has redeemed us from the traditions especially noticeable at this season! Surely this should bring to our mind a new sense of values. Moses appreciated the higher values, who, 'when he was come to years, refused to be called the son of Pharaoh's daughter: . . . esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward' (Heb. 11:24, 26). We have not been brought up in a palace, but we have the privilege of changing our mode of living to conform to the high standards set by the Eternal and taught by His beloved Son. And Jesus' life was an illustration of His teaching. May God help us to be a humble follower. With Christian love, W— H—."

A brother at Phoenix, Ariz., is grateful for the light of Truth, after groping in the maze of conflicting sectarianism.

"Dear Brother: . . . I think back to the year 1937 when I really began to learn 'Thus saith the Lord' and not 'Thus I believe and thus I think' for it was in this year I

found the Megiddoes and began to have the truth unfolded to me. I have learned that 'Wisdom is the principal thing' (Prov. 4:5-7). I have learned that good works are necessary, that I have something to do. That is quite different to what I was taught. I have learned what it is to put off the old man, that Christ in Mark, 7th chapter, and Paul in Galatians, 5th chapter, makes it quite clear; and that I should learn to see Self as Self really is. I do thank God for making it possible to find the Megiddoes and the Truth, for I had become discouraged. . . .

Yours in the one Faith, O. C. W—."

The sister at Kinards, S. C., replies to the letter-of-the-month.

"Dear Sister: I received your most welcome letter. I do enjoy and benefit from all the many lessons contained therein. They help us on our journey to the Mountain of higher thought and deed. Indeed we need courage to help us to throw off all the old rags of self and be clothed with the 'linen clean and white.' It takes many footsteps on the right road to get up the Hill of Perfection. But we have the great promise from God that He will help us if we help ourselves. . . . Mrs. E— C—."

This letter is from a young sister at Swarthmore, Pa.

"Dear Sister: . . . You were very kind to . . . send me another inspiring letter and the drama. The [religious] drama is an excellent one, depicting so well the proper perspective for jealousy, pride, foolishness, covetousness, deceit, anger and flattery. If everyone would recognize these evils for what they are and battle them, what a wonderful world we would have; but we know that will not come to pass until Jesus returns again to set this old world straight. In the meantime, we as a family are trying to purge the old man and to strive toward Christ-like characters. Sometimes our progress seems snail-like, particularly compared with you all at the Mission. C— and H— are learning more memory verses and songs. It is amazing how quickly they learn. One night they acted out the story of Cain and Abel, in very immature fashion, but they caught the essence of the story. After that we decided to see who could be most like Abel all day. H—doesn't quite fathom it all but she will, and the game is wonderful for C—. She has really shown great improvement in her behavior since we first began in this way of truth. They are indeed fortunate little children, to learn the Truth so early. . . .

"If nothing unforeseen occurs, we shall be seeing you for the True Christmas celebration. J— is planning to take some of his vacation at that time so we won't have to make a hurried trip as we have in the past. . . .

Yours in the Truth, J— H—."

A brother writes from Wausau, Wisconsin.

"Dear Brother: . . . In your letter you emphasized the word 'humility.' Yes, we must become humble just as the noble characters of old were humble before God. . . . A man may boast of his knowledge, but it is as a grain of sand on the seashore compared with what he does not know. To be wise in this world's wisdom may have its advantages, but to be wise in the Truth is more to be sought than anything else. . . . The Word says that man will perish for lack of knowledge, not for worldly knowledge but for the knowledge of the Truth. We do not have to look far to see that the world has gone pleasure mad. They may go to church on Sunday but forget all about God the rest of the week. . . . Truly, we above all people should be thankful to God that we are living in this 'eleventh hour' where we are not persecuted for our beliefs, and we should be doers of the Word and not hearers only. With Christian love, J— T—."

## ONLY A FEW

Though many worldly wise have said  
That *many* by the Word are led;  
That *many* converts will be found  
When Christ returns, His praise to sound,  
The Scriptures say this is not so,  
For *many* men prefer to go  
The broad way, leading down to death,  
Where sorrow taints the latest breath.

The greatest Teacher of all time,  
Whose every thought was grand, sublime,  
Said, "Strait and narrow is the way  
That leads to life, and endless day,  
And *few* there be that find it; few  
Will strive to be made over new."  
And, "Shall I find faith on the earth  
When I come with the Spirit birth?"

Isaiah says the faithful seed  
Is like a remnant, *small* indeed;  
And like a cottage, hidden in  
A garden overgrown with sin.  
Like grapes that catch the gleaner's eye;  
Like choicest fruit that hangs on high;  
The righteous ones are but a *few*,  
And these the Father's bidding do.

We read in Amos, "*You alone*,  
Of all earth's people, have I known;"  
And Luke says, "Fear not, *little flock*,"  
To those upon the solid Rock;  
While John, on Patmos, once revealed  
A *few* in Sardis would be sealed;  
Who, making Truth their chief delight,  
Would walk with Jesus, robed in white.

In Deuteronomy we read  
That those who on true manna feed  
The *fewest* of all people are;  
Yet this fact will not prove a bar  
When Jesus says, "Ye blessed, come,  
And enter your eternal home."  
These from the world are separate,  
Not being any part of it.

To righteousness men are averse,  
And daily waxing worse and worse;  
Thus says the great Apostle to  
The Gentiles—it has proven true.  
And Jesus warned, "As in the days  
Of Noah," man's ungodly ways  
Will rule the world, till He shall come  
In glory, to Jerusalem.

The great converting time will be  
When we the King of kings shall see  
In might and power going forth  
To banish sin from all the earth.  
Then *all* men shall be taught the Truth,  
From hoary head to growing youth.  
This is the work that Christ will do,  
Assisted by the righteous *few*.

—L. L. S.